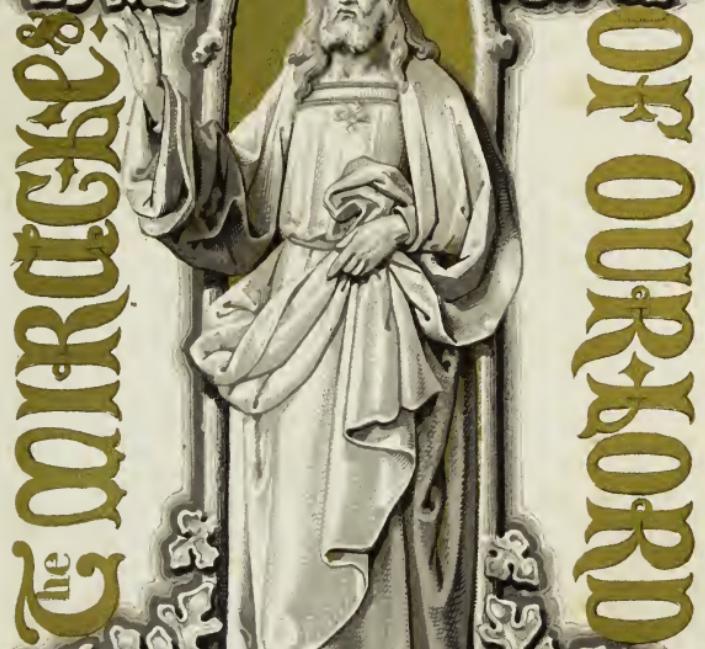




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THE
MORNING
OR OUR LORD

LONDON 1848 LONGMAN & CO



John ii. 1 - 11.
**Water turned
into Wine.**

AND the 3rd day there was a marriage in Cana of Galilee; and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And



when they wanted wine, the
mother of Jesus saith unto
him, They have no wine. Je-
sus saith unto her, Woman,
what have I to do with thee?
mine hour is not yet come.
His mother saith unto the ser-
vants, Whatsoever he saith unto
you, do it. And there were
set there six waterpots of stone,
after the manner of the purifi-
cation of the Jews, containing two
or three firkins apiece. Jesus
saith unto them, Fill the water-
pots with water. And they fill-
ed them up to the brim.
And he saith unto them, Draw
out now, and bear unto the go-
vernor of the feast. And they
bare it. When the ruler of the
feast had tasted the water that
was made wine, and knew not
whence it was, (but the ser-





WATER MADE WINE

vants which drew the water knew, the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse; but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; & his disciples believed on him

The Widow's Son restored to Life.

Lu. vii. 11 - 17; Jo. iv. 46 - 53.

Whit came to pass the day after, that he went into a city called Nain; &



THE WIDOW'S SON.

many of his disciples went with him, and much people. **¶¶¶**
Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. **¶¶¶**
And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, & began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and that God hath visited his people. And



this rumour of him went forth throughout all Iudaea, Ethrnum, throughout all the region round about.

¶ Si Jesus came again into Cana of Galilee, where he made the water wine. And thare was a certain nobleman whose son was sick at Capernaum. When he heard that Jesus was come out of Iudaea into Galilee, he went unto him, and besought him that he would come down and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto

him, and he went his way. And as he was now quiting doun, his seruoants met him, & told him, saying, Thy son lieth. Then enquired he of them the hour



when he began to amend. And they said unto him Yesterday, at the seventh hour, the feare left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son lieth; and himself believed, and his whole house.

John v. 1-9.

The diseased Cripple at Belhesda cured.

After this

therewas afeast
of the Jews: &
Jesus went up
to Jerusalem.

Now there is at Jerusalem, by
the sheep-market, a pool, which
is called in the Hebrew tongue
Bethesda, having five porches.
In these lay a great multitude
of impotent folk, of blind, halt,
withered, waiting for the mov-
ing of the water. For an angel
went down at a certain season
into the pool, and troubled the
water: whosoever then first,
after the troubling of the water,
stepped in was made whole of



whatsoever disease he had. [A]
And a certain man was there, which had an infirmity thirty & eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him. Will thou be made whole? [B] The impotent man answered him. Sir, I have no man, when the water is troubled, to put me in to the pool: but, while I am coming, another steppeth down before me. Jesus saith unto him. Hise, take up thy bed, I walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

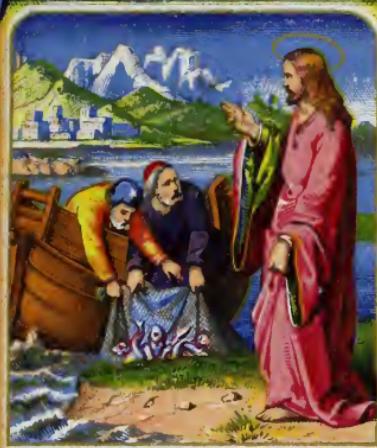




Luke vi. 1—11.

Miraculous Draught of Fishes. Nadreame

in pass, that, as the people press-
sed upon him to hear the word of
God, he stood by the lake of
Gennesaret, and saw in ships
standing by the lake: but the
fishermen were gone out of
them, and were washing their
nets. And he entered into one
of the ships, which was Si-
mon's, and prayed him that he
would thrust out a little from
the land. And he sat down, &
caught the people out of the ship.
~~He~~ When he had left
speaking, he said unto Simon, Launch out into the deep, and



let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their



DRAUGHT OF FISHES



net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, **L**ord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: also was also James & John, the sons of Zebedee, which were partners with Simon. **L** And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. **L** And when they had brought their ships to land, they forsook all, and followed him.



ONE SIX OF THE PALSY

Mark i. 40-42; ii. 1-12

Christ healeth a Leprous man, & one sick of the Palsey.

And there came a leper to him, beseeching him, and kneeling down unto him, and saying unto him, If thou wilt thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, & saith unto him, I will; be thou clean. And as soon as he had spoken, imme- diately the leprosy departed from him, and he was cleansed.

And again he entered into Capernaum, after some days: it was noised that he was in





the house. And straightway
many were gathered together,
insomuch that there was no
room to receive them, no, not
so much as about the door: &
he preached the word unto them.
And they came unto him bring-
ing one sick of the palsy, which
was borne of four.  And
when they could not come nigh
unto him for the press, they
uncovered the roof where he
was: and, when they had bro-
ken it up, they let down the bed
wherein the sick of the palsy lay.
Then Jesus saw their faith, he
said unto the sick of the palsy.
Son, thy sins be forgiven thee.
But there were certain of the
scribes sitting there, & reason-
ing in their hearts, Why doth
this man thus speak blasphem-
ies? who can forgive sins but

God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, & glorified God, saying, We never saw it in this fashion.



FIVE THOUSAND FED

John vi. 5-14.

Five thousand fed.

Hen Jesus then lifted up his eyes, and saw a great company come unto him. he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him: for he himself knew what he would do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here which hath five barley loaves and two small fishes: but what are they among so many? And Jesus



V. THOUSAND FED

said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said,

This is of a truth





that Prophet that should come
into the world.



Christ Walketh on

the Sea

And straig-
htway. Jesus con-
strained his discip-
les to get into a ship, and

to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone.

But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night, Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the



water. **¶** And he said, Come. **¶** And when Peter was come down out of the ship, he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid, and beginning to sink, he cried, saying, Lord, save me. **¶** And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? and when they were come into the ship, the wind ceased. **¶** Then they that were in the ship came and worshipped him, saying. Of a truth thou art the Son of God.



Mark r. 46-52.

Christ giveth Sight to a Blind Man.

And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timaeus, sat by the high-way side begging. **A**nd when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. **A**nd many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me. **A**nd Jesus stood



still, and commanded him to be called. And they called the blind man saying unto him, Be of good comfort, arise; he calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, what wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in thy way.

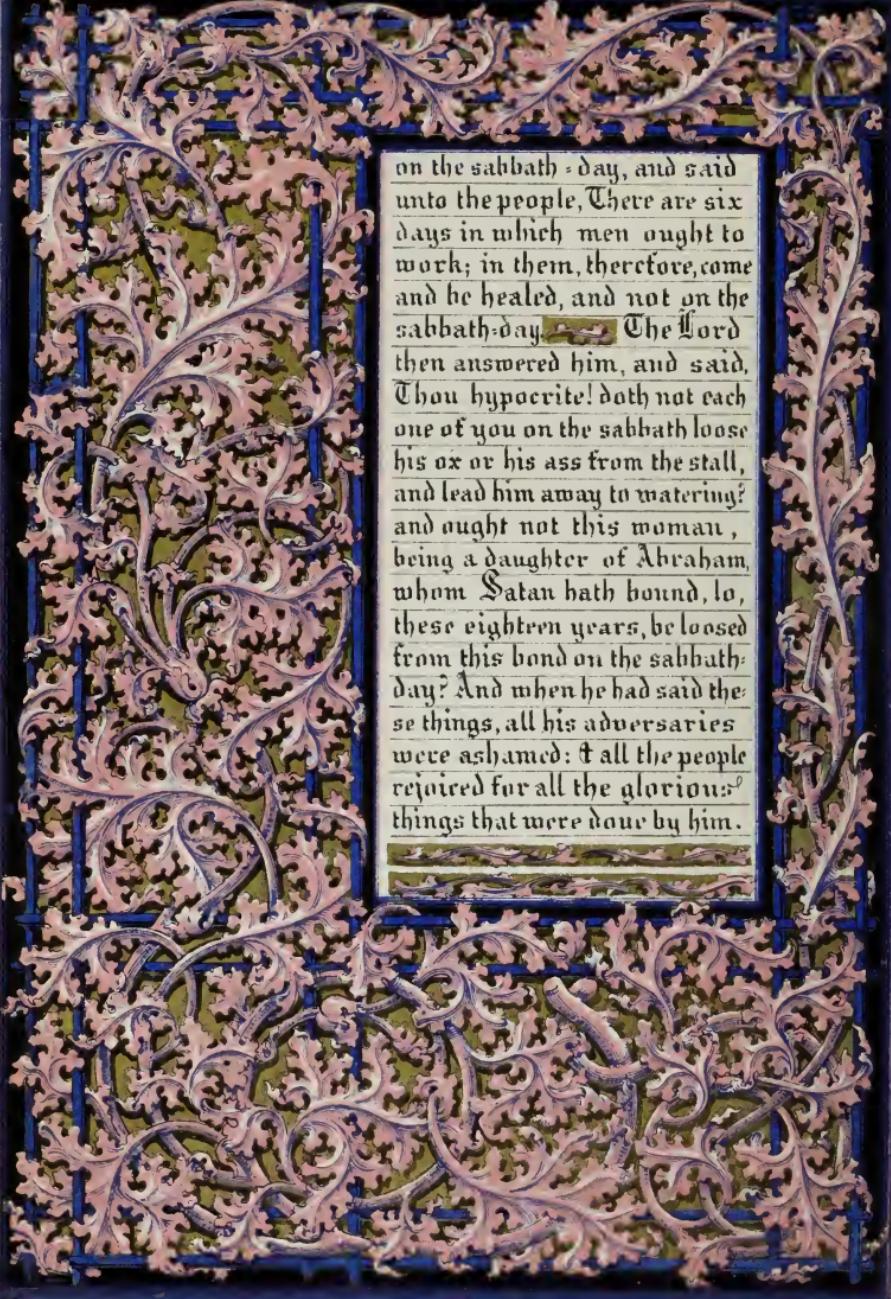


Luke xiii. ii. 17.

A Woman of eighteen years Infirmitiy cured.

And behold there was a woman which had a spirit of infirmitiy eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmitiy. And he laid his hands on her, and immediately she was made straight, & glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed





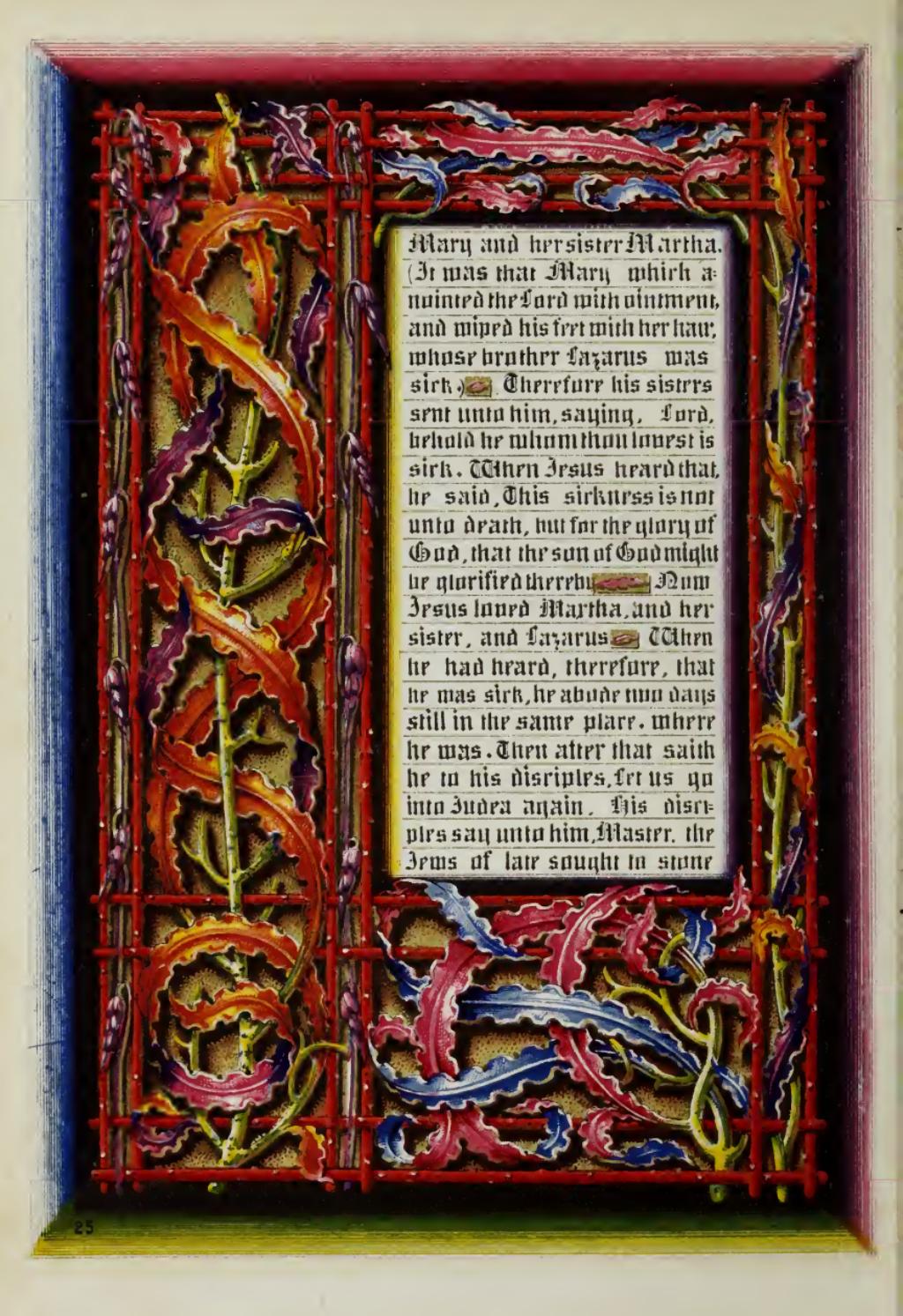
on the sabbath - day, and said unto the people, There are six days in which men ought to work; in them, therefore, come and be healed, and not on the sabbath-day. The Lord then answered him, and said, Thou hypocrite! doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? and ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day? And when he had said these things, all his adversaries were ashamed: & all the people rejoiced for all the glorious things that were done by him.



John xi. 1 44

Lazarus raised from the Dead.

In a cer-
tain man was
sick, named La-
zarus, of Beth-
any, the town of



Mary and her sister Martha.
(It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair; whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard, therefore, that he was sick, he abode two days still in the same place, where he was. Then after that saith he to his disciples, Let us go into Judea again. His disciples say unto him, Master, the Jews of late sought to stone

thine; and quest thou thither again? ¶ Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth: but I go that I may awake him out of sleep. ¶ Then said his disciples, Lord, if he sleep he shall do well. ¶ Hombeit, Jesus spake of his death; but they thought he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may be-



liene; nevertheless, let us go unto him. Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go that we may die with him. ¶ Then when Jesus came, he found that he had lain four days already. ¶ (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.) And many of the Jews came to Martha and Mary to comfort them concerning their brother. ¶ Then Martha, as soon as she heard that Jesus was coming, went and met him; but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

Mary

AAAA Jesus saith unto her, Thy brother shall rise again. Martha said unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that she arose quickly, and came unto him. **A**AA Now Jesus was not



Martha



yet come into the town but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, & said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved

him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. ¶ Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus said unto her, Said I not unto thee that, if thou wouldest believe, even thou shouldst see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.



And I knew that thou hearest
me always: but because of the
people which stand by I said
it, that they may believe that
thou hast sent me. And when
he thus had spoken, he cried
with a loud voice, Lazarus,
come forth. And he that was
dead came forth, bound hand &
foot with grave clothes, and his
face was bound about with a
napkin. Jesus saith unto them,
Loose him, and let him go.



Remarks of the Illuminator.

The meaning, spirit, and symbolism of Christian art, properly so called, are in general so little understood, that a few explanatory words may not be out of place.

All who have received a liberal education, are acquainted, more or less, with the symbolism of Pagan art, and can at once point out an Apollo, an Esculapius, a Venus, or a Mercury, by the costume, the expression, or some accompanying symbol.

But, in the archaeology of Christian art, comparatively few are learned, or possess even so limited an acquaintance with the subject, as would enable them to discover an Apostle by the mode of representation, or by the symbols that accompany it.

Designated, as this interesting branch of study has often been, by the name of "Romanism," it is perhaps not difficult to account for the indifference or hostility with which, till lately, it has been viewed. Yet it was the opinion of Dr. Arnold, whose name is a sufficient guarantee for the soundness and liberality of his views, that pictorial art exercised a decidedly favourable influence on Christian feeling; and, in reference to the singular Pictures in the church of St. Stephano Rotondo, at Rome, he says—" Pictures of this kind I think very wholesome; not to be looked at as mere excitement, but as a sober reminder to us of what Satan can do to hurt, and what Christ's grace may enable us to bear," &c.

The Arts of the Middle Ages are founded on the legendary literature of the period which immediately preceded them. When the traditions of the first ages of Christianity began to assume a positive form, they supplied those subjects upon which early Christian art was first exercised, and which afterwards became Types, endowed with an almost sacred character, from which it appeared heterodox to depart, and ultimately giving birth to an earnest spirit, which diffused itself through the loveliest forms of Art, in its highest period of development.

These Traditions and Symbols, and the beauties of Art founded upon them, were all emanations, more or less pure, of the great and beautiful truths in which they originated; for the oral records of the first ages of Christianity owed their origin to something more substantial than the imaginings of dreaming Monks; and the wildest of them had, doubtless, an original basis of truth.

As no portraits or pictures, existed of the Apostles, or the great events in which they were concerned, it soon became customary to replace this want by particular symbols.

The Evangelists were first symbolised by Four Rivers flowing from the feet of Christ.

The Apostles were represented by Twelve Sheep, with Christ raised in the midst, as the "Lamb of God." The four symbols, which, in early Art, accompany, or sometimes represent the Evangelists, are the mysterious creatures of the Vision of Ezekiel. They were first assigned as symbolic accompaniments to the four principal Prophets; but afterwards, when a desire of connecting the Old and New Testaments pervaded the Early Church, they were transferred to the Four Evangelists.

To St. Matthew is assigned the Cherub, or human semblance—as beginning his Gospel with the human generation of Christ.

To St. Mark, the Lion—symbolising the Desert or Wilderness; as the beginning of his Gospel relates to "The voice of one crying in the wilderness."

To St. Luke, the Ox—as treating of the Priesthood of Christ, the Ox being the emblem of Sacrifice.

To St. John, the Eagle—because he soared upwards to the contemplation of the Divine nature of the Saviour.

Considering the interest which has of late years attached to this important subject, the Illuminator trusts that these few prefatory remarks on the origin and symbolism of Christian art may not be deemed obtrusive.*

With the view to render the Decorations of these pages appropriate, and not merely idle ornaments, the Illuminator was of opinion that a series of the Apostles, with their accompanying symbols, as treated by the Early Masters of Christian art, would, with great propriety, form a principal feature of ornament; and he has, accordingly, moulded the rest of his plan conformably to the suitable introduction of such a series of figures.

The decorative details (which are all strictly original, and not borrowed from illuminated MSS.) have been also rendered, whenever opportunity occurred, appropriate to that portion of the text to which they immediately form the ornament. It has also been attempted, though with infinite variety of detail, to preserve throughout, certain general features of decoration, which should give continuity and completeness of effect to the entire volume.

The figures, &c., taken from the Old Masters, are not critically close copies. The object has been to adapt them to the present purpose, with all their general features of character and symbolism, and without losing any of their spirit, though frequently altering the detail. The colouring has, in every instance, been supplied by the Illuminator.

* For copious information on this interesting subject, see the works of M. Capéfigue—M. P. Durand—M. Didron—Lord Lindsay—the Treatises of the Benedictines—the "Rationale Divinorum Officiorum," composed by Durandus, in 1286—the Treatise of Miss Lambert; and, above all, the "Letters on Legendary Art," of Mrs. Jameson; to which I am much indebted in these prefatory remarks.

Descriptive Index of the Miracles.

THE title-page contains a figure of the SAVIOUR, represented as in the act of speaking, in a niche, ornamented in a style corresponding with the rest of the volume.

Page 1 has an interlaced bordering of imaginary foliage, forming a niche, to receive the figure of ST. PAUL:—a form of border more or less closely adhered to throughout the volume. ST. Paul, after an etching by Martin Schongauer, is represented bearing the Gospels, and the sword with which he suffered decapitation. An illuminated miniature, of original design, represents the miracle of the WATER CHANGED INTO WINE: and vine-branches are introduced in the design of the border as appropriate ornaments.

Page 2.—The same subject. With a similar border, containing the figure of ST. MATTHIAS, holding the Gospels, and a lance,—the instrument of his martyrdom: after the fine design of Albert Durer.

Page 3.—Conclusion of the MIRACLE OF THE WATER CHANGED INTO WINE. With an ornamental border, containing a female figure, pouring wine, with vessels copied from ancient authorities. The tail-piece, at the end of the miracle, is formed of a vine-branch and wine-cup; and in the lower part of the border are drinking vessels of various forms. The whole of original design.

Page 4.—Subject, the WIDOW'S SON RESTORED TO LIFE. In the border is introduced a figure, representing the widow's son throwing back the shroud: and in the lower part of the border are the implements of the grave-digger, &c.

Pages 5 and 6 have borders composed of merely conventional ornaments; containing a miniature, representing the NOBLEMAN BESEECHING CHRIST TO HEAL HIS SON: of original design.

Pages 7 and 8 are enriched with borderings to the MIRACLE OF THE DISEASED CRIPPLE RESTORED. 7, containing a figure of the cripple raised, but

still leaning on his crutches; and 8, the same figure perfectly restored, allowing the useless crutches to fall to the ground. In the lower part of the border, the bed and crutches form the central ornament: and in the capital letter and tail-piece, the crutches are strewed with flowers.

Pages 8 and 9.—Containing the MIRACULOUS DRAUGHT OF FISHES: with borders formed of imaginary corals of brilliant colours, and other marine objects. P. 8 forms a niche, containing the figure of ST. ANDREW, bearing the cross on which he suffered crucifixion, from the fine etching of the artist known as “the master of 1446:” his principal works bearing that date. P. 9 contains the figure of ST. JOHN, from the same master: the sacramental cup which he holds, from which a snake is seen emerging, embodies the ancient legend, that, during his stay in Rome, an attempt was made to poison him in the sacramental wine; from which, the poison miraculously departed in the form of a serpent. The illuminated miniature represents one version of the miraculous draught of fishes; altered, to suit the situation, from an etching of the 15th century.

Page 11.—The border, as still enclosing the MIRACULOUS DRAUGHT OF FISHES, is entirely composed of marine objects, such as sea-weeds, shells, &c.; and the niche contains a figure, dragging to land an enormous fish. The whole of original design.

Page 12.—The border, for the sake of symmetrical effect, is the same as 11, but contains a figure of the LEPROSY MAN: and the shells have been omitted.

Page 13.—Has a border composed expressly for the fine figure of ST. SIMON, after Raphael: the saw which he holds symbolising the martyrdom he suffered, by being sawn in two. The miniature in the lower part of the border represents the man sick of the palsy, who was let down through the roof, described in this page.

Page 14 is similar in design to 13. The miniature represents the act of healing the palsied man; the figure in the niche is one of the Evangelists, after Zuccaro, but unaccompanied by any symbol.

Pages 15 and 16.—Subject, the **FIVE THOUSAND FED.** In the borders the “barley loaves” and “small fishes” are made principal ornaments, with ears of corn interwoven, and other appropriate objects.

Page 17.—The border contains the figure of **ST. BARTHOLOMEW**, after Albert Durer. He holds a knife, the instrument of his martyrdom. The illuminated miniature, **CHRIST WALKING ON THE SEA**, and other ornaments, are original designs.

Page 18.—The border contains the figure of **ST. PHILIP**, after Albert Durer. He holds a sort of staff, with a cross at the top, from the tradition that he stayed the plague at Hieropolis, by holding up an image of the cross.

Pages 19 and 20 are merely decorative borders, the subject not appearing to suggest any feature of ornament as especially appropriate.

Page 21.—The border contains the figure of **St. Jude**, after the “master of 1446.” St. Jude is generally distinguished by a halbert, as in the present instance, but sometimes by a cross reversed.

Page 22 has the figure of **St. PETER**, also after the “master of 1446.” He holds “the keys,” and the Gospels: he sometimes bears two keys, one of gold and one of iron; that is, the one of heaven, and the one of hell.

Pages 23 and 24 are enclosed in simply ornamental borders. The miniature, worked in gold, represents the **RAISING OF LAZARUS**.

Pages 25 and 26 have merely decorative borderings, in which it has been sought to give variety, without departing from the key on which the rest of the volume is composed.

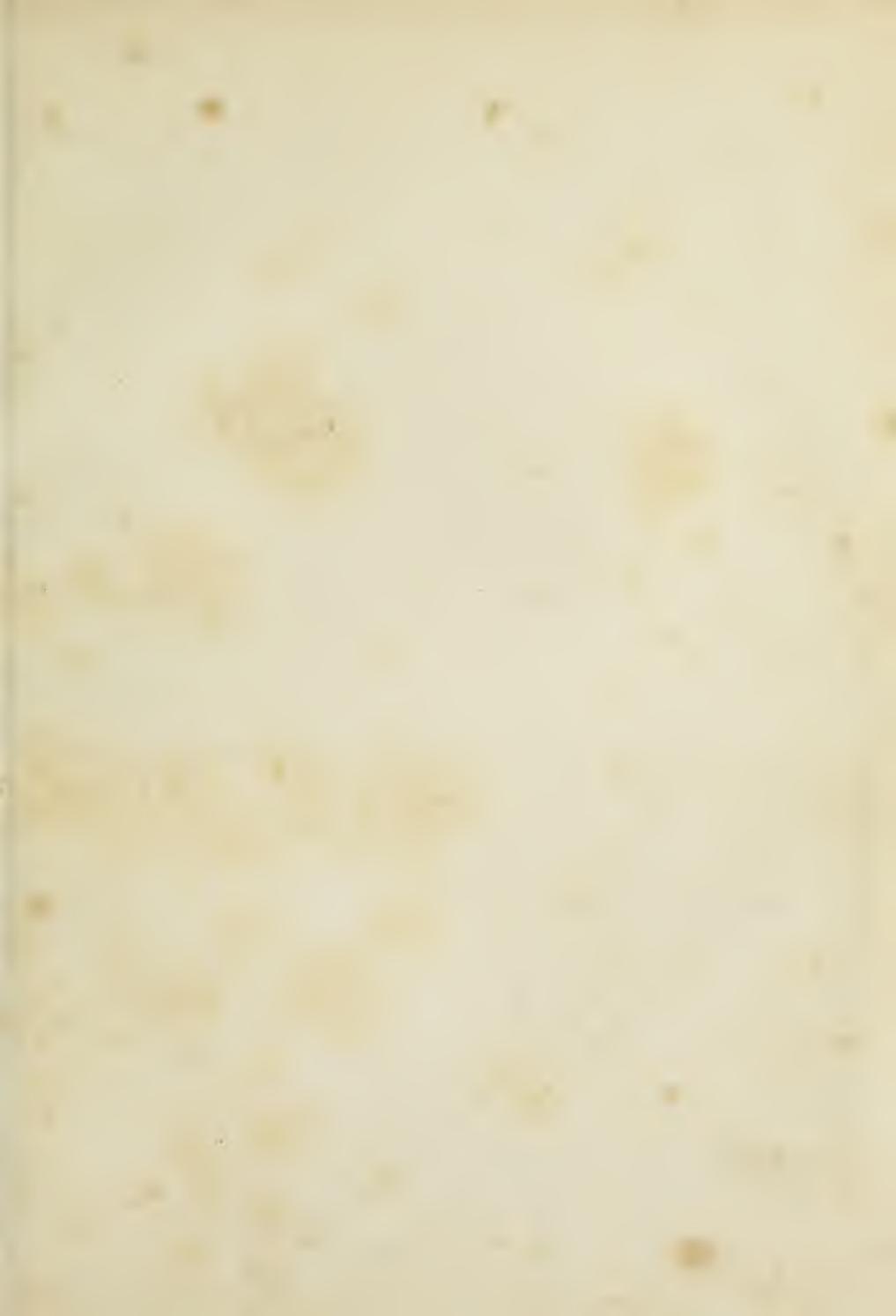
Pages 27 and 28.—The borders enclose the narrative that precedes the resurrection of Lazarus, and contain figures of **MARTHA** and **MARY**, from etchings of the 15th century.

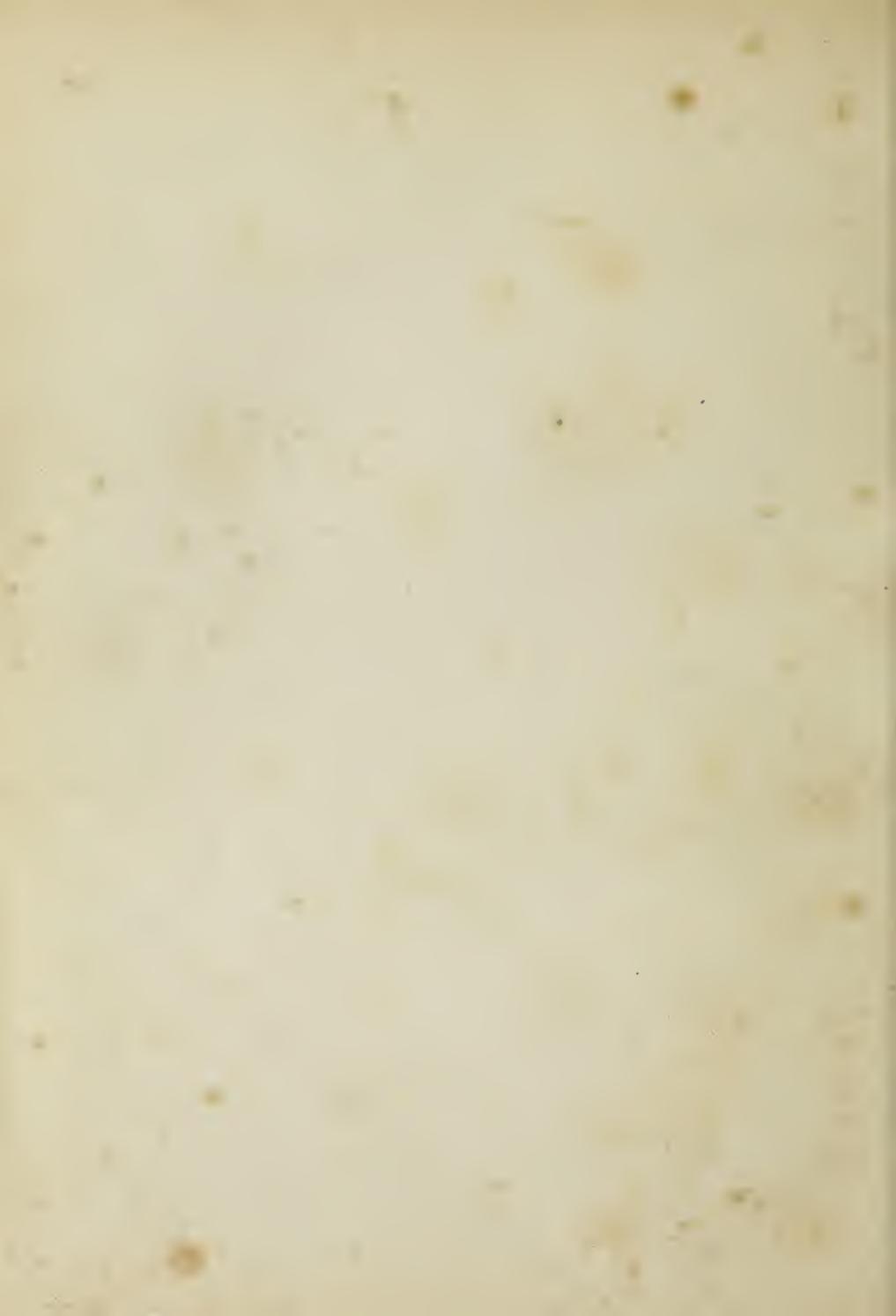
Pages 29 and 30.—The border of 29 contains the figure of **ST. THOMAS**, after Lucas Cranach. The saint is represented as holding a carpenter’s rule, or square; a symbol adopted from the legend, in which he is made the spiritual architect of the palace of King Gondoforas.—The border of 30 contains a figure of **ST. JAMES**, after the “master of 1446.” St. James, who travelled into the most remote lands to teach the truths of the gospel, is generally distinguished by the cockle-shell,—the badge of the pilgrim, or wayfarer for a sacred object.

Page 31, the last, is merely enclosed in a rich border of foliated ornaments: the tail-piece being from a fine etching of the beginning of the 16th century.

THE COVER.—It has been sought to render the cover also appropriate, by enriching it with medallions representing the principal miracles: it has been partly taken from a magnificent cover in carved ivory, executed in the 12th century, and enclosing a remarkable MS. of the Gospels, now in the British Museum. The designs of the medallions are original.

H. H. H.





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